THE BISHOP OF ST. DAVID'S SERMON,

PREACHED FOR

THE PHILANTHROPIC SOCIETY,

March 25, 1792.

At a Meeting of the Committee of the Philanthropic Society held at St. Paul's Coffee-house, St. Paul's Church-yard, Friday, March 30, 1792.

RESOLVED unanimouſly, That the Thanks of this Committee be given to the LORD BISHOP OF ST. DAVID'S, for his excellent Sermon, preached for the Benefit of this Inſtitution, on Sunday the 25th Inſtant, at Quebec-Chapel.

J. J. PRICHARD, Secretary.

BRITISH MUSEUM

16

THE ABOUNDING OF INIQUITY

NO JUST GROUND FOR DISTRUSTING THE PROPHECIES OR PROMISES OF HOLY WRIT.

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16

A SERMON,

PREACHED IN QUEBEC-CHAPEL, MARY-LE-BONE,

On Sunday, the 25th of March, 1792,

FOR THE BENEFIT OF THE

PHILANTHROPIC SOCIETY.

BY

K Horsley

SAMUEL, LORD BISHOP OF ST. DAVID'S.

LONDON:

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MDCCXCII.

BRITISH MUSEUM

A SERMON

PREACHED IN QUEBEC CHAPEL, MARYLE-BONE

FOR THE BENEFIT OF THE

PHILANTHROPIC SOCIETY

BY

SAMUEL, LORD BISHOP OF ST. DAVID'S.

LONDON.

MATT. XXIV. 12.

Becauſe iniquity ſhall abound, the love of many ſhall wax cold.

COMPARING the actual manners of mankind with thoſe magnificent deſcriptions, which occur in every page of prophecy, of the proſperous ſtate of religion, both ſpeculative and practical, under the Chriſtian diſpenſation—in thoſe happy times, "when the mountain of the Lord's houſe ſhould be exalted above all hills, and all nations ſhould flow unto it;*" "when the earth ſhould be filled with the knowledge of the Lord, as the waters cover the ſea;†" "when this knowledge ſhould not only be imparted to all nations, but indiſcriminately diſpenſed to all ranks and conditions of men; for the promiſe was, that not only on "the ſons and daughters," but on "the ſervants alſo and the handmaids‡" the ſpirit ſhould be poured forth—when the fruit of this knowledge was to be, that "Kings ſhould reign for righteouſneſs, and for equity princes ſhould bear rule;‖" that government ſhould be adminiſtered, not for the purpoſes of avarice and ambition, but for the advantage of the ſubject, and the general happineſs of mankind—"when the vile perſon ſhould no more be called liberal; nor the churl ſaid to be bountiful;§" when the fooliſh preacher of infidelity, a mean and ſordid doctrine which per-

* Iſ. ii. 2. † Iſ. xi. 9. ‡ Joel, ii. 29. ‖ Iſ. xxxii. 1. § Iſ. xxxii. 5.

plexes the underſtanding and debaſes the ſentiments of man, ſhould no longer have the praiſe of greatneſs of mind; nor the atheiſtic churl, who envies the believer his hope full of immortality, be eſteemed as a patriot generouſly ſtruggling for the freedom of mankind enthralled by ſuperſtitious fears;—" when nothing to hurt or deſtroy ſhould be found in all the holy mountain;*" when all pernicious opinions ſhould be baniſhed from the ſchools of the learned, and all evil paſſions weeded out of the hearts of men—" when the work of righteouſneſs ſhould be peace, and the effect of righteouſneſs quietneſs and aſſurance for ever†:"—comparing the actual manners of mankind, even in thoſe countries where the Chriſtian religion is taught and profeſſed in it's greateſt purity, with theſe prophetic deſcriptions of the ſtate of religion under the goſpel; we may perhaps imagine, that we ſee too much reaſon to conclude, that the liberality of the promiſe is balked in the poverty of the accompliſhment—that the event of things falſifies the prediction.

Survey the habitable globe, and tell me, in what part of Chriſtendom, the fruits of Chriſtianity are viſibly produced in the lives of the generality of it's profeſſors. In what Chriſtian country is charity the ruling principle with every man in the common intercourſe of civil life, inſomuch that the arts of circumvention and deceit are never practiſed by the Chriſtian againſt his brother, nor the appetites of the individual ſuffered to break looſe againſt the public weal, or againſt his neighbour's

* Iſ. xi. 9. † Iſ. xxxii. 17.

peace? Where is it that the more atrocious crimes of violence and rapine are unknown? Where is it that Religion completely does the office of the Law, and the general and habitual dread of future wrath ſpoils the trade of the executioner? If that zeal for good works, which ought to be univerſal in Chriſtendom, is no where to be found in it, it may ſeem that Chriſtianity, conſidered as a ſcheme for the reformation of mankind, has proved abortive. In truth, ſince the whole object of revelation is to recover mankind from the habit and dominion of ſin, in which the firſt tranſgreſſion had involved them, ſince this was the common object of the earlieſt as well as of the lateſt revelations, ſince the promulgation of the goſpel is evidently, in the nature of the thing, and by the expreſs declarations of holy writ, the laſt effort to be made for the attainment of that great object; if that laſt effort ſtill proves unſucceſsful, the concluſion may ſeem inevitable, that in a conteſt for the recovery of man from ſin and perdition, continued for the ſpace of full 7000 years, from the hour of the fall to the preſent day, between the Creator of the world and man's ſeducer, the advantage ſtill remains, where from the firſt indeed it hath ever been, on the ſide of the apoſtate angel. A ſtrange phænomenon it ſhould ſeem! If infinite goodneſs, infinite wiſdom, and omnipotence have really been engaged on the one ſide, and nothing better than the weakneſs and malice of a creature on the other!

But ere we acquieſce in theſe concluſions, or indulge in the ſcepticiſm to which they lead, let us compare the world as it now is, not with the perfection of the ultimate effect of Chriſ-

tianity, as deſcribed by the intranced prophets, contemplating the great ſchemes of Providence in their glorious conſummation; but let us compare the world as it now is, with what it was before the appearance of our Saviour. We ſhall find, if I miſtake not, that the effect of Chriſtianity, in improving the manners of mankind, tho' as yet far leſs than may be ultimately hoped, is already however far from inconſiderable. Let us next conſider, by what means God vouchſafes to carry on this conflict of his mercy with the malice of the devil. We ſhall ſee that the imperfection, of what is yet done, ſo little juſtifies any ſceptical miſgivings, that in the very nature of the buſineſs itſelf, ages are neceſſary to the completion of it: and that the conſiderable effect already wrought is an argument of the efficacy of the ſcheme to the intended purpoſe, and an earneſt of the completion of the work in God's good ſeaſon. We ſhall alſo be enabled to diſcern, what we may ourſelves contribute to the furtherance of a work, ſo important even to the preſent intereſts of the individual and of ſociety.

Comparing the world, as it now is, with what it was before the promulgation of the goſpel; we ſhall find the manners of mankind, in this reſpect at leaſt, improved; that they are ſoftened. Our vices are of a more tame and gentle kind, than thoſe of the antient heathen world. They are diſarmed of much of their malignity, by the general influence of a ſpirit of philanthropy; which if it be not the ſame thing in principle with Chriſtian charity (and it may indeed be different) is certainly nearly allied to it, and makes a conſiderable part of it in practice. The effect of this philanthropic ſpirit is, that the

vices which are ſtill generally harboured, are ſins of indulgence and refinement rather than of cruelty and barbariſm, crimes of thoughtleſs gaiety, rather than of direct premeditated malice.

To inſtance in particulars. We are not deſtitute, as the heathen were, of Natural Affection*. No man in a Chriſtian country would avoid the burthen of a family by the expoſure of his infant children. No man would think of ſettling the point with his intended wife, before marriage, according to the antient practice, that the females ſhe might bear ſhould be all expoſed, and the boys only reared; however inadequate his fortune might be to the allotment of large marriage portions to a numerous family of daughters. Nor would the unnatural monſter (for ſo we now ſhould call him) who, in a ſingle inſtance, ſhould attempt to revive the practice of this exploded ſyſtem of œconomy, eſcape public infamy, and the vengeance of the laws.

The frequency of divorce was another ſtriking ſymptom, in the heathen world, of a want of Natural Affection; which is not found in modern manners. The crime indeed, which juſtifies divorce, is too frequent. But the huſband is not at liberty, as in antient times, to repudiate the wife of his youth for any lighter cauſe, than an offence on her part againſt the fundamental principle of the nuptial contract. Upon this point the laws of all Chriſtian countries are framed in ſtrict

* Rom. i. 31.

conformity to the rules of the goſpel, and the ſpirit of the primæval inſtitution.

We are not, as the apoſtle ſays the heathen were, "full of Murther.*" The robber, it is true, to facilitate the acquiſition of his booty, or to ſecure himſelf from immediate apprehenſion and puniſhment, ſometimes imbrues his hand in blood. But ſcenes of blood and murther make no part, as of old, of the public diverſions of the people. Miſerable ſlaves, upon occaſions of general rejoicing and feſtivity, are not expoſed to the fury of wild beaſts, for a ſhew of amuſement and recreation to the populace; nor engaged in mortal combat with each other upon a public ſtage. Such bloody ſports, were they exhibited, would not draw crowds of ſpectators to our theatres of every rank, and ſex, and age. Our women of condition would have no reliſh for the fight. They would not be able to behold it with ſo much compoſure, as to obſerve and admire the ſkill and agility of the champions, and intereſt themſelves in the iſſue of the combat. They would ſhriek and faint: they would not exclaim, like Roman ladies, in a rapture of delight, when the favourite gladiator ſtruck his antagoniſt the fatal blow, nor with cool indifference give him the ſignal to diſpatch the proſtrate ſuppliant†. Nor would

* Rom. i. 29.

† ———Conſurgit ad ictus,
Et quoties victor ferrum jugulo inſerit, illa
Delicias ait eſſe ſuas, pectuſque jacentis
Virgo modeſta jubet, converſo pollice, rumpi.

PRUDENTIUS DE VERTALIBUS.

the pit applaud and ſhout, when the blood of the dying man, guſhing from the ghaſtly wound, flowed upon the ſtage.

We are not, in the degree in which the heathen were, "unmerciful."* With an exception in a ſingle inſtance, we are milder in the uſe of power and authority of every ſort; and the abuſe of authority is now reſtrained by law, in caſes in which the laws of antient times allowed it. Capital puniſhment is not inflicted for ſlight offences. Nor, in the moſt arbitrary Chriſtian governments, is it ſuddenly inflicted, upon the bare order of the ſovereign, without a formal accuſation, trial, conviction, ſentence and warrant of execution. The lives of children and ſervants are no longer at the diſpoſal of the father of the family. Nor is domeſtic authority maintained, as formerly, by ſeverities, which the mild ſpirit of modern laws rarely inflicts on the worſt public malefactors. Even War has loſt much of it's natural cruelty, and compared with itſelf in antient times, wears a mild and gentle aſpect. The firſt ſymptom of the mitigation of it's horrors appeared early in the fifth century, when Rome was ſtormed and plundered by the Goths under Alaric†. Thoſe bands of barbarians, as they were called, were Chriſtian; and their conduct, in the hour of conqueſt exhibited a new and wonderful example of the power of Chriſtianity over the fierce paſſions of man. Alaric no ſooner found himſelf maſter of the town, than he gave out orders, that all of the unarmed inhabitants, who had fled to the churches,

* Rom. i. 31.

† Auguſtin De Civ. Dei. lib. i. cap. i. Confer Oros. lib. vii. c. 39.

or the ſepulchres of the martyrs, ſhould be ſpared. And with ſuch cheerfulneſs were the orders obeyed, that many, who were found running about the ſtreets in a phrenzy of conſternation and deſpair, were conducted by the common ſoldiers to the appointed places of retreat. Nor was a ſingle article touched of the rich furniture, and coſtly ornaments, of the churches of St. Peter and St. Paul. This, you will obſerve, was a thing very different from the boaſted examples of pagan manners, the generoſity of Camillus and Scipio's continence*. In either of thoſe examples we ſee nothing more than the extraordinary virtue of the individual; becauſe it was extraordinary, equally reflecting diſgrace on his times, and credit on himſelf. This was an inſtance of mercy and moderation in a whole army; in common ſoldiers, fluſhed with victory and ſmarting under the wounds, they had received in obtaining it.

From that time forward the cruelty of war has gradually declined; till in the preſent age not only captives, among Chriſtians, are treated with humanity, and conquered provinces governed with equity, but in the actual proſecution of a war, it is become a maxim to abſtain from all unneceſſary violence. Wanton depredations are rarely committed upon private property; and the individual is ſkreened, as much as poſſible, from the evil of the public quarrel. Ambition and avarice are not eradicated from the heart of man, but they are controuled in the purſuit of their objects by the general philanthropy. Wars of enterpriſe, for conqueſt and glory, be-

* Liv. Hiſt. lib. v. c. 27. and xxvi. c. 49. 50.

gin to be reprobated in the politics of the preſent day. Nor, in private life, have later ages ſeen the faithleſs guardian mix the poiſoned cup for the unhappy orphan, whoſe large property has been entruſted to his management.

In the virtues of Temperance and Chaſtity, the practice of the preſent world is far below the ſtandard of Chriſtian purity. But yet the worſt exceſſes of modern voluptuaries ſeem continence and ſanctity, when they are ſet in compariſon with thoſe unnatural debaucheries of the heathen world, which were ſo habitual in their manners, that they ſtained the lives of their graveſt philoſophers, and made a part even of the religious rites of the politeſt nations.

You will remember, that it is not to extenuate the ſins of the preſent times, that I am thus exact to enumerate the particulars, in which our heathen anceſtors ſurpaſſed us in iniquity. I mean not to juſtify the ways of Man, but of God. The ſymptoms of a gradual amendment in the world, I truſt, are numerous and ſtriking. That they are the effect of Chriſtianity is evident from this fact; that in all the inſtances which I have mentioned, the perceptible beginnings of amendment cannot be traced to an earlier epoch, than the eſtabliſhment of the Chriſtian religion in the Roman empire by Conſtantine; and immediately after that event they appeared. The work of God therefore is begun, is going on, and will unqueſtionably be carried to it's perfection. But let none imagine, that his own, or the general conduct of the world, is ſuch as may endure the juſt judgement of God. Sins yet re-

main among us, which, without further reformation and repentance, muſt involve nations in judgement and individuals in perdition.

In comparing the manners of the Chriſtian and the Heathen world, impartiality hath compelled me to remark, that in one inſtance (and I truſt in one only) an abuſe of authority, and, I muſt add, a cruelty of avarice, obtains among us Chriſtians, in the preſent world, not to be exceeded by the worſt examples that may be found in the annals of heathen antiquity. I ſpeak of that worſe than Tyrian merchandiſe "in the perſons of men,*" which is ſtill carried on under the expreſs ſanction of the laws; and the tyranny, which, in deſpight of law, is exerciſed by Chriſtian maſters on the miſerable victims of that infamous traffic. In this inſtance the ſordid luſt of gain has hitherto been deaf to the voice of humanity and religion. And yet I truſt, that the exiſtence of this iniquitous trade is leſs a ſymptom of depravity, than the loud and general cry of the people of this country, for it's abolition, is an argument that the mild ſpirit of Chriſtianity is gaining more and more of an aſcendancy; and that God's good work is tending to it's conſummation, by that gradual progreſs, by which, from the very nature of the means employed, the buſineſs muſt be expected to proceed.

The Means, which God vouchſafes to employ for the perfect overthrow of the devil's kingdom, are not ſuch as he

* Ezech. xxvii. 13.

might be expected to put in uſe, if his omnipotence alone were regarded: but they are ſuch as are conſiſtent with the free agency of man: ſuch as are adapted to the nature of man, as a rational and moral agent, and adapted to the juſtice and wiſdom and mercy of God, in his dealings with ſuch a creature.

God's power is unqueſtionably competent to the inſtantaneous abolition of all moral evil, by the annihilation, at a ſingle ſtroke, of the whole troop of rebellious angels and the whole race of ſinful man, and the production of new creatures in their room. God's power is competent to the ſpeedy abolition of moral evil, by the ſudden execution of ſevere judgements on wicked nations, or ſinful individuals: by ſuch examples of wrath, immediately purſuing guilt, as might act with a compulſive force, upon thoſe who ſaw them. But God "willeth not the death of the ſinner, but that the ſinner turn from his way and live." And he ſeeks an obedience to his will, founded leſs on fear than love. He abſtains therefore from theſe ſummary, abrupt, coercive meaſures, and he employs no other means than the preaching of the goſpel; that is, in effect, no other means than thoſe of perſuaſion and argument, invitation and threatening. It is very obvious, that ages muſt elapſe, before theſe means can produce their full effect: that the progreſs of the work will not only be gradual, but liable to temporary interruptions: inſomuch, that it may ſeem at times not only to ſtand ſtill, but even to go backwards, as often as particular circumſtances in the affairs of the world draw away the attention of men from the doctrines of the

goſpel, or rouſe an extraordinary oppoſition of their paſſions to it's precepts. Our Saviour, in the text, appriſes his apoſtles that this would be the caſe in the ſeaſon of the Jewiſh war. And St. Paul has foretold an alarming increaſe of wickedneſs in the latter days. The uſe of theſe prophetic warnings is to guard the faithful againſt the ſcepticiſm which theſe unpromiſing appearances might be apt to produce; that inſtead of taking offence at the ſin, which remains as yet unextirpated, or even at an occaſional growth and prevalence of iniquity, we may firmly rely on the promiſes of the prophetic word; and ſet ourſelves to conſider, what may be done on our own part, and what God may expect that we ſhould do, for the furtherance of his work and the removal of impediments.

This we are taught pretty clearly, tho' indirectly, in the words of the text; which, tho' they were uttered by our Saviour with particular reference to the Jewiſh war, remind us of a general connection between the "abounding of iniquity" and the decay of that principle, by which alone the abounding of iniquity may be reſiſted. "Becauſe iniquity ſhall abound the love of many ſhall wax cold."

"The love of many" is underſtood by ſome expoſitors, (by St. Chryſoſtom among the antients and by Calvin among the moderns) of the mutual love of Chriſtians for each other. Which, indeed, will be very apt to languiſh and die away, when iniquity abounds and choaks it. But as this diſcourſe of our Lord's is an expreſs formal prophecy, and the ſtyle of prophecy prevails in every part of it; I am perſuaded that

Love is to be taken in the ſame ſenſe here which it manifeſtly bears in the apocalyptic prophecies; where it denotes not brotherly love, but a much higher principle; the root of brotherly love, and of all the Chriſtian virtues; the Love of God and of Chriſt; or, which is much the ſame thing, a devout attachment of affection to the religion of Chriſt, and a zeal for it's intereſts. This will naturally decay under the diſcouragement of the abounding of iniquity; becauſe many will grow indifferent about a religion, which ſeems to have no permanent good effect. Whatever opinion they may retain in their own minds of it's truth, they will think it of no conſequence to be active in the ſupport and propagation of it. Their love therefore will grow torpid and inactive.

Such will be the conduct of Many. But ſince religion (by which I mean the Chriſtian religion, for no other has a title to the name) is the only ſure remedy againſt the growth of iniquity, the wiſe conduct would be the reverſe of this. The more iniquity abounds, the more diligent it becomes the faithful to be in calling the attention of mankind to religious inſtruction. For ſin never could abound if the attention of men were kept ſteadily fixed upon their eternal intereſts. Eternal Happineſs and eternal Miſery, the Favour, and the Wrath of God, are things to which it is not in the nature of man to be indifferent, when he ſeriouſly thinks about them. The ſucceſs therefore of inſtruction is certain, if men can be made to liſten to it. It is the more certain, becauſe we are aſſured, that the divine mercy intereſts itſelf in the converſion of every individual ſinner, juſt as the owner of a large flock is ſolicitous for the re-

covery of a ſingle ſtray; and becauſe there is ſomething, in the doctrine of the goſpel, particularly adapted to work upon the feelings of a ſinner. Inſomuch that Publicans and Harlots were found to be readier to enter into the kingdom of God, than the Scribes and Phariſees.

But here lies the great difficulty, that, in ſeaſons of a particular prevalence of iniquity, thoſe, who the moſt need inſtruction, being the moſt touched with the general infection, will be the laſt to ſeek it, or to bear it. General public inſtruction, at ſuch times, will never prove an effectual remedy for the evil. Means muſt be found of carrying reproof and admonition home to the refractory offender, who purpoſely abſents himſelf from the aſſemblies where public inſtruction is provided for him, and refuſes the general invitation to the marriage-feaſt.

It is the ſingular praiſe of the charitable inſtitution of which I am this day the advocate, that the founders of it have been the firſt in this country, who have endeavoured to meet this difficulty, and to ſupply the neceſſary defects of general inſtruction, by an immediate ſpecial application of the benefits of a ſober godly education, to thoſe miſerable outcaſts of ſociety, the children of convicted criminals, and of the profligate poor; accidently picked up in the public ſtreets of this metropolis, or induſtriouſly ſought out in the lurking holes of vagrant idleneſs and beggary, and the nightly haunts of proſtitutes and ruffians. Such children had been too long indeed overlooked by the virtuous; but in no propriety of ſpeech, it can

be ſaid, they had been neglected. Under the tuition of miſcreants, old and accompliſhed in the various arts of villainy, they had been in training, by a ſtudied plan of education, well contrived and well directed to it's end, for the hopeful trades of pilferers, thieves, highwaymen, houſebreakers and proſtitutes. From this diſcipline of iniquity they are withdrawn by this ſociety, and placed under proper maſters, to reclaim them from the principles inſtilled by their firſt tutors, to infuſe the contrary principles of religion, and to inſtruct them in the myſteries of honeſt trades. The utility of the undertaking is ſo evident, that it's merit would be injured by any attempt to ſet it forth in words. It conduces to the ſecurity of the perſon and property of the individual: it conduces to the public proſperity, by the diminution of vice and the increaſe of induſtry: and it is directed to the nobleſt purpoſes of humanity and religion.

Such are it's ends. For the efficacy of it's plan, the appearance here before you, beſt may anſwer for it. Theſe are it's firſt-fruits. Theſe are they, whom it's firſt efforts have reſcued from perdition. Wretched orphans! Bereaved or deſerted of your parents! Diſowned by ſociety! Refuſed as ſervants in the pooreſt families, as apprentices in the meaneſt trades! Excluded from the public aſylums of ignorance and poverty! Your infancy was nouriſhed to no better expectation, than to be cut down, in the very morning of your days, by the unrelenting ſtroke of public juſtice. By the mercy of God, working through theſe his inſtruments, your benefactors, you are born again to happier hopes! You are acknowledged by

ſociety! You are become true denifons of your native land! You are qualified to live in this world with comfort and credit to yourſelves, and with advantage to your country! You are brought back to the great ſhepherd's fold! You are become children of God, and inheritors of the kingdom of Heaven!

Men, and bretheren! Countrymen and fellow-Chriſtians! It is not for Me, it is for your own Feelings to commend to your ſupport and protection, the intereſts of this ſociety, this work and labour of love. Chriſt our Lord came into the world "to ſeek and to ſave that which was loſt." This ſociety we truſt are humble imitators of his example. Labourers under Chriſt. To the extent of their ability, they ſeek what was loſt, and bring it to Chriſt to be ſaved by him. Public liberality muſt ſupply the means of carrying the godly work to perfection. Buildings muſt be erected, where the children may be kept ſecure from any accidental interviews with their old connections. To this purpoſe, ſo eſſential to the attainment of their object, an object ſo important to the individual, the public, and to the church of God, the preſent funds of the ſociety are altogether unequal. But public liberality in this country will not forſake them. Nor will the bleſſing of God forſake them while they truſt in him, and loſe not ſight of the firſt end of their inſtitution.

Thoſe illuſtrious perſons, who, with a zeal ſo laudable, condeſcend to direct the affairs of this charity, "will ſuffer, from their brother and fellow-ſervant in the Lord," the word of exhortation. Remember, brethren, that piety is

the only ſure baſis even of a moral life; that religious principle is the only ground-work of a permanent reformation. Nor can any thing leſs powerful, than the grace of God infuſed into the ſoul, eradicate evil principles inſtilled in childhood, and evil habits contracted in that early part of life. Your own experience hath ſhewn you, with what ſucceſs religious principle may be inſtilled into the moſt depraved mind, and with what efficacy the grace of God counteracts evil principles and evil habits. For you have found that "the ſituation of infant-thieves is peculiarly adapted to diſpoſe their minds to the reception of better habits*." Remember therefore, that if you would be true to your own generous undertaking, religious inſtruction muſt be the firſt, not a ſecondary object of your inſtitution. Nor muſt the maſters of the different trades be ſuffered ſo ſeverely to exact the childrens' labour, as to defraud them of the hours, that ſhould be daily allotted to devotion, nor of ſome time in every week, which, beſides the leiſure of the Sundays, ſhould be ſet apart for inſtruction. To educate the children to trades, is a wiſe, beneficial, neceſſary part of your inſtitution. But you will remember, that the eternal intereſts of men far outweigh the ſecular; and the work of Religion, although the learning of it require indeed a ſmaller portion of our time, is of higher neceſſity, than any Trade. While your work is directed to theſe good ends, and conducted upon theſe godly principles, the bleſſing of God will aſſuredly crown your labours with ſucceſs. Nor ſhall we ſcruple to extend to you the benediction, in it's

* See the Addreſs of the Society to the Public, p. 8.

first application peculiar to the commissioned preachers of righteousness, "Blessed are ye that sow beside all waters, and send forth the feet of the ox and the ass.*"

* Is. xxxii. 20.

THE END.

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